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| <p>148. THMUIS (in Egypt),<br/>Rt. Rev. George Montgomery,<br/>Coadjutor of Los Angeles, 1894.</p> <p>149. TIBERIAS (in Palestine),<br/>Rt. Rev. Martin Marty,<br/>V. Ap. of Dakota, 1879.</p> <p>150. TIPASA (in Morocco),<br/>Rt. Rev. Michael J. Gallagher,<br/>Coadjutor of Grand Rapids,<br/>1915.</p> <p>151. TITOPOLIS (in Isauria),<br/>Rt. Rev. Edward J. Hanna,<br/>Auxiliary of San Francisco,<br/>1912.</p> <p>152. TRICOMIA (in Palestine),<br/>Rt. Rev. P. J. Ryan,<br/>Coadjutor of St. Louis, 1872.</p> <p>153. TRIPOLIS (in Africa),<br/>Rt. Rev. John J. Williams,<br/>Coadjutor of Boston, 1865.</p> | <p>154. UTILLA,<br/>Rt. Rev. Thomas Brennan,<sup>3</sup><br/>after resignation of Dallas,<br/>1893.</p> <p>155. VERA (in Proconsular Africa),<br/>Rt. Rev. John B. Timon, is listed<br/>in Battandier (1916) as Coad-<br/>jutor of St. Louis, from May 16,<br/>1839 to 1842. He never served<br/>as such.</p> <p>156. ZELA (in the Hellespont),<br/>Rt. Rev. Peter Lefevere,<br/>Coadjutor and Administrator<br/>of Detroit, 1841.</p> <p>157. ZEUGMA (in Syria),<br/>Rt. Rev. John M. Farley,<br/>Auxiliary of New York, 1895.</p> |
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## II

### The Kensington Rune Stone

(Contributed by the Very Rev. Francis J. Schaefer, D. D., Rector,  
The St. Paul Seminary, St. Paul, Minn.)

The editor of THE CATHOLIC HISTORICAL REVIEW has asked the writer to present to its readers a brief summary of the Kensington Rune Stone, the discovery of which aroused considerable interest and controversy some years ago. The following paper, with modifications and additions, is based upon one written for the *Acta et Dicta*, the annual publication of the Catholic Historical Society of St. Paul, where it appeared in the July number of 1910.

It was in November, 1898, that a Swedish farmer, by the name of Olaf Ohman, was busying himself in clearing a tract of his land, situated about three miles in a northerly direction from Kensington, Douglas County, Minn. While uprooting a poplar tree, about eight or ten inches in diameter, on the side of a morainic hill, he discovered a stone, which has since been the subject of considerable comment and study.

The stone is about 30 inches long, 16 inches wide, and 6 inches thick, and weighs about 230 pounds. It is a graywacke, of dark gray color,

<sup>3</sup> The above was taken from REUSS, *Biog. Cyclop.* The title is not listed either by the *Annuario* or by Battandier. There is a *Usilla*, but that was held by a retired French bishop from 1901 to 1914. The name of Bishop Brennan was carried on the *Annuario* in the special list of Bishops who have no title from 1893 to 1905, when he received the title of *Cesarea* in Morocco.

evidently rifted from some large boulder of the glacial drift, which forms the surface of all the region. On the face of the stone and on the side there is an inscription in strange characters, which were believed, and have since been proven to be, runic letters, such as were in use centuries ago among the Germanic and Scandinavian nations; the inscription on the face contains nine lines, and that on the side three.

There was no runic scholar in the neighborhood of Kensington, and the stone was sent to a professor of Scandinavian literature in the University of Minnesota, and to other Swedish, Norwegian, and Danish scholars in Chicago. They deciphered the inscription; but as it contained the account of an exploration to that spot by Norsemen in the fourteenth century, it was generally considered as a fraud of recent date. And thus the stone was returned to its owner, who used it as a step to the door of his barn.

A new examination of the inscription was made afterwards by Mr. Hjalmar Rued Holand, a graduate of the University of Wisconsin, and an efficient scholar of Scandinavian history and literature. While preparing a history of Norwegian immigration to the United States, he traveled extensively among the Norwegian settlements of the Northwest. In August, 1907, he happened to be in Douglas County; there he learned from Mr. Ohman the circumstances of the finding of the stone and obtained it from him for further study. The result of his researches was presented in an elaborate paper, read at a meeting of the Minnesota Historical Society, December 13, 1909.

The inscription, as interpreted in English by Mr. Holand, reads as follows:

*8 Goths [Swedes] and 22 Norwegians on [an] exploring journey from Vinland very far west. We had a camp by 2 skerries [rocks in the water] one day's journey north from this stone. We were [out] fishing one day. When we returned home [we] found 10 men red with blood and dead. A V M [Ave Maria, or Ave Virgo Maria]. Save [us] from evil.*

*[We] have 10 men by the sea to look after our vessel. 14 [41?] days' journey from this island. Year 1362.*

We gather from this inscription that thirty Swedish and Norwegian explorers came to the central western part of what is now Minnesota on a journey of exploration made in 1362. Their starting point was Vinland, a country along the eastern coast of North America. They put up a camp near a lake, at the point of which were found two rocks in the water; the camping place was about a day's journey to the north from the spot where the stone was found. One day they went out fishing on the lake; and when they returned to their camp, they found that 10 of their men had been killed by savages. Thereupon they packed up their belongings and departed in all haste, at first in a southerly direc-

tion. After having traveled for about a day, they rested on an island, carved into a stone the record of their journey, and addressed a prayer to the Blessed Virgin Mary to save them from further evil. Their ship was left by the sea in the custody of 10 men, at a distance of about 41 days' journey. (The rendering of the numerals indicating the distance to their ship is not altogether certain; they might mean 14 or 41 days. However, 41 seems to be more probable.)

The great question in connection with the Kensington Rune Stone is whether the inscription be genuine, *i. e.*, whether it be really a record left there by Scandinavian explorers in the fourteenth century. It may be said at the very outset, that direct evidences or testimonies in favor of its authenticity are lacking; and, to judge from the nature of the case, they probably will never be found. All that can be done is to gather a certain number of reasons or facts which will make it likely that the monument is really what it claims to be.

The idea of a recent fraud seems to be excluded by the circumstances of the place. The stone was lying flat with its rune-inscribed face downward, was thinly covered by the surface soil; and over it had grown a poplar tree, which had sent its main roots down at one side of the stone, while another large root crossed the stone and then passed down at its opposite edge. All the roots that covered the stone were flattened on the side nearest to it; and the tree, according to a general estimate, was about forty years old. Hence the stone was in its position at least since about the year 1860; a time when there were no white settlers within 100 miles of the place, and the nearest railroad was 400 miles away.

The journey itself of these daring Norsemen into the interior of the American continent is not at all impossible. It is a matter of history that the Norsemen visited the coast of North America, a section of which they called Vinland (land of wine—either New England or Nova Scotia), from the abundance of wild grapes found there. These visits commenced about the year 1000, and continued for several centuries. Whether any permanent colonies were founded or not, is still a matter of dispute among scholars; but at any rate it is almost certain that the expeditions were equipped with a large number of men. Why should not some of them, during a longer sojourn in Vinland, undertake a journey of exploration into the interior of the land, which offered to them such large treasures in natural resources?

The important matter to be examined is the language and the style of the inscription. Mr. Holand and others are satisfied that both are in perfect harmony with the Scandinavian documents of the fourteenth century, with which the inscription of the rune stone was compared.

One particular feature seems to bear out their contention; the salutation addressed to the Blessed Virgin Mary, the *Ave Maria*, which shows the faith of the people in the Middle Ages, the habit of having recourse to the Mother of God in all circumstances, particularly in times of need and distress. The Norsemen of the fourteenth century were one in faith with the Catholics of other countries of Europe; and hence they had the same customs and devotions. It was only after the rise of the Protestant Reformation, that they were led away from the unity of the Catholic Church. If a Scandinavian of our own time had perpetrated forgery, he would scarcely have thought of placing the invocation to the Virgin Mary on the stone, because anything like a devotion to the Saints is rather foreign to the mind of Protestants.

Concerning the probable route taken by the explorers, Prof. Andrew Fossum, of St. Olaf College, Northfield, Minn., has given an interesting theory in the *Norwegian American*, Northfield, Minn., October 22, 1909. According to his view, the travelers set out from Vinland, passed through Hudson straits into Hudson Bay, left their ship near the mouth of Nelson or Hayes River, made a canoe journey into Lake Winnipeg, along the Red River to its first series of strong rapids and falls, terminating a few miles below Fergus Falls, and thence crossing the country probably by streams, small lakes, and portages, some twenty miles south-eastward to Pelican Lake. For this inland journey fourteen days might be sufficient, provided the travelers were on the road for about fifteen hours a day, and were not hampered by special difficulties. Still it is rather a short space of time for such a long distance; and hence the rendering of the numerals in the inscription by 41 days is altogether more likely.

The opinion of Mr. Hjalmar Rued Holand as to the genuineness of the runic inscription on the Kensington Stone was shared by the Museum Committee of the Minnesota Historical Society, which, through one of its members, submitted the entire question in all its aspects to a searching investigation. Several other Scandinavian scholars and writers arrayed themselves on this side. However, it must be admitted, that other students of Norse history and literature both in America and Europe stoutly maintained that the document was a fraud of a modern runologist. Among these must be mentioned in particular Prof. George T. Flom, who in an address delivered before the Illinois State Historical Society at Springfield, Ill., May 5, 1910, endeavored to prove, that the runes of the inscription are of a late origin, and its language entirely modern.

The Rune Stone is in the possession of Mr. Holand, who placed it on exhibition in Chicago, Ill., Madison, Wis., Northfield, Minn.,

and St. Paul, Minn. During the spring and summer of the year 1911, he took it with him for further examination to Rouen, France, and to several places in Sweden and Norway. Interesting accounts of all the questions connected with it are found in *Harper's Weekly*, October 9, 1909, from the pen of Mr. Holand, and in *Records of the Past*, January-February, 1910, by Mr. Warren Upham, then Secretary of the Minnesota Historical Society. A preliminary report of the Museum Committee of the Minnesota Historical Society was presented to the same society at the meeting of its Executive Council, May 9, 1910, published in December of the same year 1910, and finally incorporated into Volume XV of the Society's *Collections*, issued in May, 1915. A list of essays on the same subject by various writers is published in the Bibliographic Section of this issue.

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### III

#### LES "ACTA SANCTORUM" DES BOLLANDISTES

(Contributed by the Rev. Robert Lechat, S. J., Brussels, Belgium)

L'actif et dévoué secrétaire de la *Catholic Historical Review* m'a demandé de faire connaître aux lecteurs de cet érudit périodique l'oeuvre des Bollandistes. Une invitation si aimable et si flatteuse ne pouvait guère être déclinée. Les marques d'intérêt si précieuses que nous donnent en ce moment plusieurs sommités scientifiques des Etats-Unis ne nous obligent-elles pas à déférer avec empressement à leurs moindres désirs? et ne nous sont-elles pas un gage de la curiosité sympathique avec laquelle le public américain lira ces quelques pages?

La Société des Bollandistes est l'une des plus anciennes, sinon la plus ancienne société savante et littéraire de l'ancien monde. Fondée au xvii<sup>e</sup> siècle par des Jésuites Belges, elle a continué, avec une interruption de 42 années pendant la suppression de la Compagnie de Jésus, à rester le monopole exclusif des Pères de la province Belge. Elle eut son siège à Anvers en la maison professe jusqu'à la fin du xviii<sup>e</sup> siècle; depuis le rétablissement au xix<sup>e</sup> siècle, elle est fixée à Bruxelles, au collège Saint-Michel. Le nombre de ses membres a toujours été très limité. Deux au début, ils ont ordinairement été 4 ou 5 et n'ont jamais dépassé le chiffre de 6.

Le premier qui conçut l'idée de l'oeuvre fut le P. Héribert Rosweyde, en 1603. En lisant les Vies des Saints, il avait été peiné d'y rencontrer tant d'histoires apocryphes et parfois même d'une orthodoxie douteuse et il pensa que les bibliothèques de Belgique, si riches en manuscrits hagiographiques, fourniraient aisément des textes plus authen-